

The Church School Teacher

Volume XIX

NOVEMBER 1950

Number 9

Organiser Club

Girl Scouts

YWCA

Woman's Club

Rotary

Izaak Walton League

Kiwanis

AFL

Lions

PTA

Board of Deacons

Club

YMCA

The Church School

Community Chest

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Weeks Unlimited

Time for EVERYthing?

W.M.S.

Future Farmers

Luther League

Brotherhood

Optimists

Red Cross

Boy Scouts

Campfire Girls

League of Women Voters

MAGAZINE FOR CHURCH SCHOOL WORKERS

THE
CHURCH SCHOOL
TEACHER

VOLUME XIX No. 9

NOVEMBER 1950

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The Church School Teacher

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In This Issue

By THE EDITOR

IT SEEMS like everyone needs us." The speaker was a Sunday school superintendent.

His community had assignments for him, he continued, the public schools wanted him, his service club put him on committees, the Brotherhood elected him to an office. From everywhere came the pressure of worth-while causes needing additional workers.

He was not complaining. He was just stating a fact and wondering if the rest of us had time for *everything*. Neither is Warren Holmen's cover for this issue a complaint. Nor a sermon. It just pictorializes the deluge and asks, "Time for *Everything*?"

Teachers Need Protection

But superintendents and pastors should dissuade Sunday school teachers from accepting every assignment. And they must protect the teachers from the pressure of organizations. Teachers should

have one other church duty besides their Sunday school position lest they lose touch. But to do an effective job as teacher takes time. That time should be jealously guarded.

Stewardship

"Serve with Us!" is the theme for this issue. So we give you something about stewardship. And the fare is varied. For example, there is Pastor Vogeley's *Hints on Studying the Bible*; a report on the Toronto convention; an article on Christmas programs; suggestions about confirmation instruction; and a prayer by a reader of THE CHURCH SCHOOL TEACHER, Elsie S. Lindgren.

Help! Help!

The cover does not show *A Society for Voluntary Contributors to THE CHURCH SCHOOL TEACHER*. Of course, there is no such organization. But we would be glad to start one.

Bringing Little Ones to Jesus In Christian Stewardship

By T. A. KRUEGER

Department of Stewardship, American Lutheran Church

BRING the little ones to Jesus."

This simple refrain sets forth the solemn responsibility and high privilege of a Sunday school teacher. The Sunday school teacher who does not recognize this should pray and strive for a change of heart and attitude, or resign. Jesus said, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Mark 9. 42. Sunday school teachers should not feel sorry for themselves. It is not right for them to feel insignificant or apologetic for theirs is a high calling. They have been selected to be God's instrument to handle the Word of Life.

God's Own

Through the Word and the Holy Spirit's working Sunday school pupils "grow in grace and in the knowledge of the Lord Jesus Christ." The Word makes Sunday school pupils God's own. It encourages and enables them to

serve Him. To serve the Lord Jesus is the stewardship aspect of Christian living and demands "the complete use of me and mine for God and man." If the Sunday school pupil is to know the Lord Jesus, then the principles, opportunities, and practice of Christian stewardship must always be kept before him. This is a challenge which the teacher must face and meet.

How? It is obvious that this article cannot give the complete and final answer. However, the writer does purpose to call attention to some ways of teaching stewardship in the Sunday school which often are considered so self-evident that they are overlooked.

To the elders of the church in Ephesus from whom he was taking leave, Paul said, "Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Take Heed

"Take heed unto yourselves."

The Holy Spirit has made Sunday school teachers overseers, feeders of Christ's dearly bought flock. Therefore Sunday school teachers must take heed unto themselves, take heed unto their outward appearance, unto their conduct and example in and out of the classroom. They must take heed unto attitude and reactions, their good name and reputation in the home, in the congregation and in the community. The Sunday school teacher must truly and consistently, be an example of "me and mine for God and man." The Sunday school teacher must let his "light so shine before men, that they may see your good works, and glorify the Father in heaven." Matthew 5. 16. Sunday school teachers would do well to meditate prayerfully on these words which Paul addressed to his beloved Timothy: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4. 12.

Let us face facts. Most Sunday school teachers have children or young people entrusted to them. Children and young people are quick to sense hypocrisy, injustice, indifference, poor preparation, and

careless handling of the Word of God on the teacher's part. The child or youth may not be able to put into words what he senses, but he does have the teacher's "number." Though that teacher speaks "with tongues of angels" that teacher has become "sounding brass and a tinkling cymbal." What does such a teacher do to the faith, love, and determination of the child to serve the Lord Jesus with all that it is and has?

An Experiment

At a church workers' institute a group was asked these three questions. 1. How many of your Sunday school teachers do you remember by name? 2. What do you remember about your Sunday school teacher? 3. Did your Sunday school teacher draw you closer to God? The answers to these questions were not only enlightening but disturbing. Make an experiment. Use these three questions in a discussion period at a Sunday school teachers' meeting. The answers will convince you how important it is that Sunday school teachers take heed unto themselves.

"Take heed unto the flock" does not merely mean to watch over a group, but it means also to watch over the individuals which make

up the group. Communism would blot out individuality. Christianity emphasizes and strengthens individuality. The relationship of the individual over against God and his neighbor is all important. In the Apostles' Creed we confess "I believe," not "we believe," for "each one must believe for himself if he would be saved." If the teacher is going to encourage Billy or Mary to use time, talents, and possessions for God, then the teacher must know something about their time, talents, and possessions.

Know the Individuals

It is difficult to learn to know the individual when you meet him only once a week or 52 times a year, and then only on his best behavior. However, the situation is not altogether hopeless.

The Sunday school teacher who desires to know the individuals who make up the class must be alert. Reactions, attitudes, aptitudes, and performances of every pupil must be readily recognized. These qualities will be recalled in a quiet moment and prayed over by the teacher, resulting in the fashioning of a pattern for the individual.

Furthermore, personal contact between teacher and pupil is a

must. The teacher may make such contacts before and after class, pause to visit with a member of the class after the worship service or perchance on the street. *The pupil must have an opportunity to talk over with the teacher likes and dislikes, ambitions, hopes, and fears.*

The Sunday school teacher who is anxious to fulfill his obligation will visit the pupils' homes. In the home the teacher should not be a *teller* but a *good listener*. Is Billy hard to get along with or stubborn, careless? Is Mary lazy, sulky, interested? Mother knows all that better than the teacher. If the teacher will listen he may discover why Billy and Mary are stubborn, lazy, etc. Is Billy interested in sports, mechanics, agriculture? Is Mary interested in music, sewing, roller skating? Mother knows that, too, and talks about these interests. Where do Billy and Mary spend their time? Mother will indicate that as she talks about her children. Mother's attitude toward possessions will influence the children. The teacher listens and the service pattern, stewardship pattern, for Billy and Mary becomes more definite and brighter.

Stewardship Thoughts

Finally the teacher should prayerfully and carefully study the lesson for stewardship thoughts. If the teacher takes the narrow view that stewardship and money are identical, then most Sunday school lesson texts will offer few if any stewardship suggestions. However, if the teacher takes the Scriptural view that Christian stewardship is "the complete use of me and mine for God and man," that Christian stewardship is all that an individual thinks, says, and does, after by the grace of God he

has said: "I believe," then every lesson will offer an overwhelming number of stewardship thoughts and possibilities.

The Teacher's Decision

The teacher must decide which stewardship opportunities and obligations are to be stressed. The presentation to the class and the class participation must be well planned and carefully executed. Review follow-up and repetition dare not be neglected. Thus the good seed falls repeatedly on the hearts of men and accomplishes that which is pleasing to God.

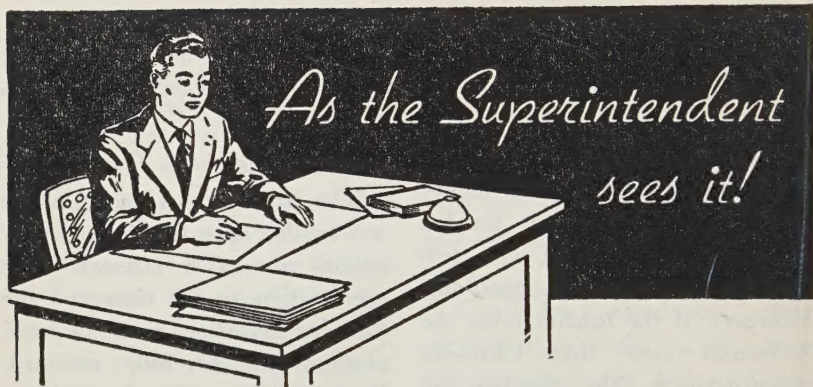
Treasures

There are treasures of earth, in its hills and its vales,
In the fields where the golden grain bends;
But no treasures on earth
Can compare in their worth
With the treasures we have in our friends.

There are treasures of mind, all so richly endowed
With the gifts that our God has conferred;
But no treasures of mind
Can compare in their kind
With the treasures we have in His Word.

There are treasures of soul that inspire us and bless,
That the saints through the ages have stored;
But no treasures of soul
Can enrich or control
As the treasures we have in the Lord.

From Faith Has Eyes by Victor E. Beck. By permission.



Serve with Us!

By ERNESTINE SANDEN

*Assistant to the Director, Board of Parish Education
Augustana Lutheran Church*

IN John 12. 26 Jesus makes this statement, "If any man serve me, let him follow me." Are we as superintendents of church schools following Jesus in the choosing of teachers? In the matter of space and equipment? In encouraging parental co-operation?

What did Jesus do when He was to choose His disciples? We note that He spent much time in prayer to His Father before calling and during the training of His disciples. Let us not forget or neglect to seek our Lord's help as we issue the call, "*Serve with Us!*" In ourselves we are shy about ap-

proaching others with the call, and we are apt to approach those who are not of the Lord's choosing. To ask others to do the Lord's work is serious business. None of us dares to go about it without the assurance of the guidance of God. He will lead us to know which are spiritually, scholastically, and personally best suited to the work. Dear friends, let us put prayer first on our list in this matter of choosing church school teachers!

The Approach

Again following the Lord, we note that His call was a command with a promise of help to do the

task, "Follow me, and I will make you fishers of men." The approach is important! The Lord made no apology for His call. He had the greatest of work for them to do. We have this same great cause. Therefore we must say, "*Serve with Us!*" and give the candidates definite assurance of help in accomplishing the task. Truly the help of the Holy Spirit is a guarantee of the Lord to those who take up His work, but the same Lord also expects His chosen leaders, you and me, to be instruments through which His Holy Spirit may help others in their service.

Departmental Groups

What guarantee of assistance shall we give to teachers. Certainly every church school must have its monthly teachers' meeting. It is interesting to find that in those church schools where the general session of the teachers' meeting is a brief doctrinal Bible study, and the teachers meet in departmental groups, each with a prepared leader, to study, discuss, and plan the on-coming unit of study, the problem of getting workers is at a minimum. In these same schools the departmental leaders are often sent to a conference or district teachers' workshop

at the expense of the congregation. Such a program is part of the stewardship of the church school. And the superintendent is helped and encouraged by the congregation's pastor and church council.

The Lord Has Need

In the matter of the equipment needed for the church school we must also follow the Lord's example. Too often we neglect or fear to ask for what we know is badly needed. Some even leave this to the teachers with no arrangement for the cost. This is fair to neither teacher nor pupils. Jesus told His disciples to say, "The Lord hath need of it." We, the church school superintendents, need to say to the congregation: "The Lord has need of the educational building with its tables, chairs, books, maps, pictures, audio-visual equipment, paper, pencils, and crayons." Of course, it takes money, but who is our master, God or mammon? It is a serious thing not to return to the Lord's use what is His when He presents the need so vividly.

Sound the Call

Let us throw off our pride and fear of criticism and sound the call, "*Serve with Us!*" to every organization within the congregation. Why not call upon each of

these groups to underwrite one or more of the paramount needs of the church school? Ask for permission to present this message to a meeting of each of these organizations. Getting to the very heart of the matter, ask for the opportunity to talk it over with the Board of Administration of the church, especially if it is space and major equipment that are needed. No one can do more to promote the building program of a congregation than the church school superintendent if he makes the most of his opportunities.

To the Parents

We have still another step to take if we are to follow Jesus who said, "Suffer the little children to come unto me." We must get the call, "*Serve with Us!*" to the parents of the children. Many of us are prone to condemn the non-co-operative spirit of the modern home. But have we given it a fair chance? Why not do something constructive about home-church co-operation this year? Why not start something? Get the staff of the school at work to prepare for and invite the parents to an evening at the church school each quarter. The parents should be departmentalized just as their children are on Sunday morning. In

these departmental groups the parents should be introduced to the material to be used by their children during the next quarter, and given a definite plan for home-church co-operation for the age groups to which their children belong. This will take thought and planning on the part of each departmental leader and her staff, but it has been tried with singular success. A bulletin could be prepared for each department, and sent to the home whether the parents attend the quarterly parent-teacher session or not.

The Second Mile

What a job! Would anything come of all this? Would anyone appreciate the effort? Let me refer you again to the Bible verse with which this article began, John 12. 26, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." The work is the Lord's and the reward for faithful service is also His to give.

Being a church school superintendent entails far more than ordering materials, leading the joint sessions of the school, or even conducting the monthly teachers' meetings. It means calling to others, "*Serve with Us!*" and then

providing the help and guidance each needs in his service to the Lord. Could it be that some of us have fallen far short? If so, instead of saying, "I give up. It is too much work for me!" let us confess our neglect and shortsightedness and plead for the power which the Lord has prom-

ised to those who serve him. His promise is sure, "I will make you fishers of men."

Before joining the staff of the Board of Parish Education, Miss Sanden served in the double capacity of parish worker and Sunday school superintendent. EDITOR.

Prayer Before Sunday School Session

Dear Lord, I thank you
That you have chosen to come
through me
To your blessed children
Who wait you here,
Restless,
In their young impatient eagerness.

By ELSIE S. LINDGREN

Caldwell, N. J.

Many are the words,
And wise and thoughtful,
That I pondered before this lesson.

Now,
Let only your words,
Only the eternal precepts of our
Saviour,
Move on my lips
These all important moments.

Teach me to hear
And understand
Your promptings,
To open every individual heart
And nurture every growing spirit
In the fellowship to which you
call us
Through Jesus Christ,
Your Son,
Our ever-present Friend and
Guide. AMEN.

Hints on Studying the Bible

By R. A. VOGEELEY

To stimulate and help teachers in the study of the Bible, THE CHURCH SCHOOL TEACHER will offer a series of articles by the Rev. R. A. Vogeley on the subject of Bible study. This article is the first of the series. Others will follow more or less regularly.

EDITOR.

OUR Lutheran Church is a Bible-based church. God's Word is essential to our Christian faith and life. In it God reveals to us His holy will and eternal wisdom. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3. 15-17.

A Bible-based church should so teach and use the Bible that its members are able to "search the Scriptures" and handle aright the word of truth. To achieve that purpose means that we must do more than teach our children and

adults *about* the Bible. We must encourage them to *use* the Bible. In our ministry of teaching we must show them how to use the Bible, how to read it, how to understand it, and how to live it. The Bible should be the open, familiar, precious book used personally by every confirmed member of our teaching church. It should be, but is it?

A Question

We must raise a question. "Has our church brought up a generation of people who know some Bible stories or at least can recall something about Adam, Abraham, and David, and who know something about the Bible, at least that they should read it, but who do not know how to study it?" Is our church a Bible-studying church?

Some of our members doubtless follow a regular plan of Bible reading. We do not know how many do that. Other members may do piecemeal reading. One night they may turn to one section of the Bible and read a chapter. The next night they open the book at another chapter. God can use all such opportunities. God can

bless even piecemeal reading. The reader can receive strength and guidance, but that is not studying the Bible.

Do You Study Your Bible?

Sunday school teachers should know the Bible. It is the textbook in Christian Parish Education. Probably most Sunday school teachers read the Bible. They refer to it in preparing their lessons, but do they study it for themselves, for their own growth in grace and knowledge? Perhaps many of them do not know how to study the Bible. Yet, if they are to teach others how to study the Bible, they certainly must know how to study it. They as teachers are to do their best to present themselves to God as approved workmen, handling aright the word of truth.

Do you like to study the Bible? Or do you read it out of a sense of duty? Your answer, at least in part, is determined by your own training and skill in studying the Bible.

Some Requirements for Bible Study

The first requirement is a humble, prayerful, receptive heart. The Bible is God's Word. God is the maker and ruler of the world. A Christian is humble in God's

presence. In this hectic, noisy age we Christians must become quiet enough and calm enough to listen to God as He speaks to us in His Word. We must pray for the Holy Spirit's help to guide us into the truth, and to enlighten us with His truth which is spiritually discerned. We pray, "Lord, speak to me." We study His Word, not to select lessons for others, but to let Him speak to us. We pray, "Sanctify us, O Lord, through Thy truth. Thy Word is Truth."

A requirement, like unto the first, is an obedient heart. Jesus has told us that if we continue in His Word then we are His disciples indeed, and we shall know the truth and the truth shall make us free.

Merely reading or even studying the Bible will do us no good. We must obey God's Word. Then the Bible becomes a part of us. We know it with our mind, we appreciate it with our emotions, and we put it into practice in our lives. We are doers of the Word and not hearers only.

We may call the third requirement the Law of Persistence. There is no such a thing as five easy lessons in how to study the Bible. Certainly there are rules and laws which help us, just as

there are procedures and methods in teaching or in playing an instrument or in gaining skill in certain sports or in most of life's accomplishments. But skill comes only through consistent practice. The more you study the Bible, the more its riches will become yours.

What Does the Bible Say?

The Bible is literature. In any literature there are rules of composition. As you know, the word "composition" comes from the Latin words which mean "put together." The authors of the various books of the Bible, although divinely inspired, wrote out of their own background and knowledge, and for a definite purpose. We should try to discover that purpose. We should try to know the meaning of the words as they used the words. When we read different translations of the Bible we are trying to determine the grammatical meaning of their words. In different translations the sentences may be constructed differently. This too helps us understand the meaning which the author has placed in his writing.

Ask the Bible These Questions

Yes, we may ask the Bible questions. They are the regular questions which children and adults

ask. They are the important questions, "Who?" "What?" "When?" "Where?" "Why?" and "How?" *What* is being said? *Where* is the setting? *When* did this take place? *Who* is speaking? *Why* is he speaking? Once we begin to use these questions in our Bible study we dare never be satisfied with reading only a few verses or even one chapter. We must find the total background of the book itself. One part of the Bible helps to explain another part.

Just as any reporter selects those points for his news story which he wants to emphasize, so the inspired men of God selected material for their books. Why did John write as he did? Why did he select the material included in his Gospel? What is he trying to tell us today? Notice what is recorded in John 21. 25. We also know that this Gospel was written after Matthew, Mark, and Luke had been completed. John has helped us to discover his point of view by stating it in John 20. 31.

Not every inspired writer has revealed his purpose so clearly. Therefore, we must carefully study many of the books of the Bible to learn what the author wants to reveal to us. We dare not go to the Bible and try to put

into it what we want to find in it. The real meaning of certain passages may be twisted and warped by someone trying to find a proof for his pet theory. This we dare not do. We know that the Bible is God's Word. We know that its message is spirit, truth, and life. When we read and study the Bible we want to discover what the Bible itself says. We do that as we discover the author's point of view in his writing.

In this series we are going to discuss two important laws of study. These laws, which the writer learned from Dr. Howard Kuist at Biblical Seminary in New York, opened new doors to a greater understanding of the Bible. I want to share these two laws with you. The first is called the *Law of Proportion*.

The Law of Proportion

Dr. Kuist has formulated the *Law of Proportion* in these words: "An author reveals his point of view in what he has written by his comparative emphasis or omission of certain factors which develop a thought, that is in the point of time, place, persons, ideas, and the like."

When we think of all the things that might have been included in the Bible, we begin to realize that

many things had to be omitted and other things had to be stressed. The author reveals his point of view by emphasizing certain persons and what they did or what God has done through them. The author may emphasize the importance of certain events in a person's life or in the history of the world by discussing in detail one event that transpired in two hours. He may quickly summarize in a sentence other things which took place over a span of many years.

Turn to Genesis

Now let us try to put this law into practice. Do not expect too much all at once. Perhaps this is the first time you are trying to look for what the author is trying to reveal. So turn to the first book of the Bible and read Genesis 1. 1 to 2. 3.

Do not read the rest of this article until you have tried to determine what the author of Genesis is telling us. The message is the same to us as it was to the Children of Israel long before the birth of Christ.

What would you have written if you had been the author of Genesis? I imagine that many of us would like to have far more information about many things.

Turn to page 31

It Depends Upon the Heart

By ALBERTA PETERSON

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CHRISTMAS programs are on the horizon again. If the thought sets off a chain of unpleasant reactions within your nervous system, it is a symptom. The symptom probably indicates that recently you have had unhappy experiences with programs, and you are now conditioned to expect only the worst. Unfortunately, in too many of our churches, the worst does surely happen.

One Pageant

For two paragraphs return with me to a particular Christmas presentation. According to the printed bulletin, it was a pageant. The program's selling feature lay in its promise to give every child a part. Participation was measured chiefly in terms of "a piece to speak." The narration was done by the superintendent. The possibility of giving that part to an able student had apparently been foreclosed upon. The children performed their recitations with too much

rhythm and too little meaning. The congregation, a rather imposing one, was peculiar in its make-up for it was composed, quite significantly, of the blood relatives of those performing on the platform.

The Performers?

The folks in the pews unconsciously sponsored a performance of their own. One parent rose to full stature to get an agreeable line of vision while her daughter recited. Another adult spotted the child to whom he would pay homage, and then waved to him. On seeing the gesture, the child was so distracted he lost his line and, at length, had to be removed bodily by a Sunday school teacher who was chewing gum in a most activated style. A tiny boy nervously picked his nose as he struggled to retrieve a lost line. At that point a gentleman leaned back across his pew to whisper hoarsely to his neighbor, "Look at Tim pick his nose." I could go on; you could go on.

Our Purpose

The time has come to honestly appraise what happens in our own children's programs. The key to the appraisal lies in this question: Do our programs praise and glorify Christ or are we spotlighting boys and girls to the point where worshipers, men, women, and children, leave the sanctuary without having received a grain of spiritual enrichment? And, let us not pass the buck in this issue. We are the leaders. The standards will rise, or fall, according to us.

For Those Afar Off

Those who are smitten with blind conceit may comment in this fashion: "What a shame. We know those horrible things happen in other churches, but we thank God that our programs are better." But, there are those who stand afar off and confess: "We know it happens. We know it is wrong. We have tried to combat it. What more can we do?" This article speaks to the second group, for until we admit our program failures, we are in no position to improve those services. However, for those who truly want to reshape their programs, there is help and it is a joy to consider the steps in that direction.

The Desire

First, I believe we must want to present a Christmas worship service. If producing the program looms on the horizon as nothing but an annual burden, our programs have failed before they have been conceived. As adult leaders we must truly be possessed with the good news of Christmas, and we must covet that same experience for our children. If we approach it in that spirit, the Christmas program will rise each year as a fresh and beautiful opportunity for touching all hearts with the message of salvation.

The Proper Program

So we sincerely wish to avail ourselves of this holy day opportunity? The next step is to choose the proper program. Let us use care at this point. Some churches may be using programs which are too ambitious for their limited facilities, but the grave offense is the opposite. Too many of us are content with presentations which do not challenge the sleeping possibilities of our schools. But, whatever the program choice, it must have a message. It is our responsibility as directors to select with thought

and prayer and care. If you read a program and feel it has no point, pick up another. We are reminded that scripts are not sacred. Many are not even sensible. And yet, they must be our blueprint for action. The finished product can scarcely be better than the printed plan.

The Dedication

The third step has to do with the actual production of your program. You want to present a meaningful service. You have chosen a good script. Now there remains the dedication. It is a dedication to the task of seeing the service through to a beautiful and worshipful experience for all who participate. The participants are those who sing, those who speak, those who govern the lights, those who sew costume seams, those who quietly wait for the program to evolve. In all these ways, we participate.

Adapt the program to your needs. Remove difficult words, cut speeches, change poetry to prose, add phrases if you wish, but have a bona fide reason for every alteration. If your script makes a demand for which you have no answer, improvise, substitute. Do not be imprisoned in the confines of script and di-

rection notes. Use your ingenuity and imagination as they have never been used before, and then, have great expectations.

About Rehearsals

A word about rehearsals. When they begin, and that means before Thanksgiving, make them serious business. Establish a reputation for being punctual. Begin on time, close on time. And please respect your regular Sunday school period as a time for instruction. Do not chisel into that precious block of time.

Schedule rehearsals in non-Sunday school hours and then expect results. Could we, in part, be to blame for the obvious fact that our children find time for other engagements first and for Sunday school last? It is worth considering. Interest will be won or lost in your first meeting with the children. Unless at that time they see the vision of the whole and locate themselves in relation to that whole, they will go away dissatisfied.

So, plan your beginning on a November Sunday afternoon. Invite all the children back to church. And I realize this has its complications in certain localities. Then share the complete program with the children and

do a good job of it. Make it a sensitive reading. Introduce the music which the program calls for. Try this scheme. You will tingle as you see how the children participate from the beginning.

Congregation Helps

Let us not grieve over our church's poor equipment for production. Good programs do not hang on so thin a thread as that. Rather, they depend on group devotion and enthusiasm. Do you need a box to be used as a riser? Ask Mr. Wallin, a carpenter by trade. There is Smith, an electrician. He may help you build lights. He has probably grown weary of waiting to serve his church in some way. Let us get busy and find these people. Costumes? It is my guess your people would be delighted if you left the old ones in moth balls this year! Put a segment of your ladies, and children, to work one afternoon creating new coverings for the shepherd's shoulders. Your adult members will support you. Have you invited them? Such joy in that kind of Christian co-operation.

Beginnings and Closings

Give your program an adequate start. Most audiences need

advance preparation. Someone may orally supply a prolog or a preface to the service. The same thing can be done in a couple of well-worded paragraphs on the printed bulletin. Whatever the method, let it hit the mark. Many a pageant service has failed to score because the worshipers sat in semi-ignorance as to what they were supposed to be seeing. How the program closes is even more significant. When your presentation has reached a glorious climax and hearts have been touched with a message, send your people home then. Could we not find a better time for the pastor's announcements and for the passing of candy boxes?

Must Be Nurtured and Loved

When we see how even the finest script will fall prostrate if it is handled by the indifferent, it becomes apparent that our programs must be nurtured and loved into fulfillment by those who really care. There are such persons in every congregation, children, men, women. It is our task to bring them together in a service which is a sincere and beautiful act of worship. I pray it may happen to you, in your church, this Christmas season.

Highlights from Toronto

By AINA ABRAHAMSON

Lansing, Michigan

CHRISTIAN EDUCATION is the transmission of eternal truths revealed by God, in such a form that you come to grips with the modern world." This statement, made by Dr. W. A. Visser 't Hooft, was the urgent message brought by all the speakers at the Thirteenth World Convention on Christian Education, held in Toronto, Canada, from August 10 to 16. Representatives of educational activities in the Protestant church gathered from 62 countries to discuss common problems. The mayor of Toronto was quoted as saying that there had been no more important convention ever held in that city.

Ineffective Christians

In his address to the morning discussion group on general Christian education as a whole, Dr. Visser 't Hooft described two ineffective groups of Christians: The "vacuum" type, which preaches its gospel without any reference to the contemporary world; and the "adaption" type, which is so interested in meeting the problems of the world, that it adapts itself

away to impotence. Three dangers to our society are syncretism, communism, and the "religion of success and decency."

The first, he said, reveals itself in an indifference as to the content of our faith, a belief that Christ is only one of many ways. It flourishes especially in the East, where in an attempt to resolve religious quarrels, Christ has been aligned with Buddha, Confucius, and others until He becomes innocuous. Religious education must emphasize that in the Bible we have *the* Word of God. We must beware of teaching ideas and values, to the exclusion of facts about Jesus Christ. The appalling ignorance of the church is often due to the failure of the Sunday school. We are unable to live as Christians, if we have too vague an idea of what Christianity is.

Antidote for Communism

The second danger, communism, entered into almost every discussion or address at the convention. It was challenging to notice the repeated emphasis that we would not be so afraid of communism if

we lived up to the higher demands of Christianity. We must have and practice true democracy all over the world, and must share our material goods with the rest of the world, if we expect to retain enjoyment of those liberties and goods. One speaker said that an epidemic of true Christian living by millions would be the best antidote to communism, but that unfortunately there seems to be no immediate danger of such an epidemic. Representatives from Europe gave the encouraging report that Christianity is not being defeated by communism. Rather, some of the most live churches of today, filled with the vitality of the Gospel, are behind the iron curtain.

Minority Groups

Race relations is a problem of vital concern to religious education. It was the topic of one of the afternoon sectional meetings under the division for Christian education of youth. The panel centered interest first on minority groups other than the negro, making it clear how complex and world-wide the problem is. The first speaker presented the case of the Chinese in Indonesia. a group creating tensions by their refusal of assimilation with the natives. A man

from Uruguay said that the division in Latin America is not so much racial, as social and economic. With money or education a man may progress, regardless of race. A doctor from Nigeria made the statement that nothing could be said that would be true of all Africa. In the North, there is no race problem. He said that this is in itself an indictment of Christianity, because the North is Moslem. They preach and practice that "All the faithful are brothers." We Christians profess that *all men* are brothers, and yet do not live even as if all Christians were. South Africa presents the most severe interracial problem. There last month a law was passed, setting up restricted areas in every town for the four groups of people: European, African, Asiatic, and colored (this includes all combinations of the above three). In addition to discussing the negro problem in the United States, Oscar Lee, executive secretary of the Department of Race Relations of the Federal Council of Churches, also mentioned difficulties of Spanish-speaking people, Puerto Ricans and Mexicans; Japanese-Americans, and the American Indian.

Looking back over the preceding paragraphs, one can notice how Dr. Visser 't Hooft's address, coming at the beginning of the convention, seemed to set the stage for a good many of the following speakers and discussions. In addition to the dangers of syncretism and communism, he mentioned a third: The religion of success and decency. This, he explained, is the prevalent idea that what you believe does not matter, as long as you are a decent fellow, and a success. But the primary concern of Christian education should not be to help young people achieve success. In fact, we could wish for more saintly failures.

The Liberating Message

In combating these dangers, Dr. Visser 't Hooft said that Christian education must face humanity with the basic facts of the Gospel: *There are no good men, all sinners; God's mercy saves sinners; forgiven sinners are bound more to love and forgive others. It is only because of this liberating message that we can live joyfully and fully, and only through its power that we can come to grips with the problems of the modern world.*

To make a complete report of the morning and afternoon meetings would require the combined

notes of hundreds of people. The 5,000 delegates were divided into four main divisions: Christian education for children; Young people; Adults; and General. Each of these sections were subdivided into many smaller groups. Hence, the following thoughts are just a small fraction of the tremendous total presented to those fortunate enough to attend the Convention.

Around the World

With the wide variety of nations represented, it was interesting to hear the differing degrees of control which the state exerts on religious education. In India, all are free to practice, profess, and propagate their religion. In Sweden, the state church has by law established religious education as compulsory in the elementary and secondary schools. This method has its advantages in reaching the unchurched children, and in impressing the importance of religion on the child, but it carries with it the danger that to the child, Christianity is something to be learned, and not the gospel of salvation. In Syria, where Protestants represent the educated minority, Christianity may be taught in the church and in the home, but not in the schools. As yet, the churches in

the Eastern Zone of Germany are allowed to give instruction to the children. With the help of funds sent through the National Lutheran Council, it has been possible to build or renovate hundreds of rooms where children come for this instruction. Over 15,000 teachers have been trained in a 2-year course, and are being sent out as assistants to the pastors, some of whom have as many as 5,000 members in their parish! The problems of complete separation of church and state in regard

to education are amply represented by the United States.

Christian educators realize the importance of the home as a teaching instrument. As such, the home must be aided by the church in solving its many problems. Housing, boy-girl relationships, parent-child difficulties, divorce, these are only a few which must be met and dealt with if the desired family solidarity is to be established. A regular family altar and Bible study were recommended in securing this solidarity.

(This article will be continued next month.)

I praise God for the sunshine
And for every cloudy day;
I praise Him for the moon and stars
That light us on our way.

I praise Him for the rainy hour
That makes each flower grow;
I praise Him for the snowstorm
And for wintry winds that blow.

Praising God

By M. LOUISE C. HASTINGS

Thank You, God for everything—
Rivers, brooks, flowers and trees!
Thank You for our blessings—
Even every tiny breeze!

Confirmation Preparation

By J. WALTON KEMPE

Pastor, Center City, Minnesota

WILL you tell us the questions we will get in the review?" "Will we know what questions each one is to answer?" These and related questions every pastor instructing for confirmation, has been asked, at least during the last two or three decades of parish education in the Lutheran Church.

The conscientious pastor will give a kind negative answer to these queries. The pupils in our secular schools are not each assigned a specific question in their tests and examinations. Why should the church be more hypocritical in its indoctrination work? To make the reviews move like a machine, greased and oiled, is not honest, either with the pupil, God or the church.

Pastor to Instruct

In this discussion we need not spend space in analyzing the importance and significance of our Lutheran method and practice of confirmation. Our church is fully conscious of the fruits and benefits of sound instruction and indoctrination of its young members. We wish to say, however, that as far

as possible the pastor should be the instructor of the group, at least in the final year, if two years are employed, in preparation for the important day in the candidate's life.

We must also recognize two other factors in this important work of the church. 1. The same rules in all respects for children cannot be followed when preparing adults for church membership. A child's conceptions and mental abilities are not the same as those of the adult, and the same patterns are not advisable for both. 2. The instruction should be presented, in spite of differences in the mental capacities of the pupils, so that the group feels the oneness of being around a common purpose in the Lord.

With the above introductory statements let us look at the program as we practice it in our churches.

I. The Time of Instruction

Here opinions differ. The local circumstances will determine both the length of the confirmation year as well as the age when the senior

instruction should begin. It does seem that the secular school year gives us a pattern even for our church's teaching effort. Certainly all the time possible should be used so that there may be no skimping on materials and methods. For the senior period some follow the practice of beginning in September and finishing at either near Easter or at Pentecost. I have found that the month of May is an unfortunate time to bring the confirmation school year to a conclusion, because of the many activities that month in our public schools. There are so many picnics and parties at that time which distract the attention from the spiritual aims desired to be emphasized immediately before the confirmation day.

Length of Session

A two-hour period for each day the group meets is none too long if all the desired lesson materials are to be used. If the two-year program is followed, then, during the so-called junior year, the period may be shorter than two hours.

As to the age when our young people are to be confirmed there again is divided opinion. The Catholic Church believes in young confirmees. Perhaps they have the right slant on this matter. How-

ever, most of our churches deem it wise to confirm pupils at about the age of 14. I have found that pupils older than that often become a problem by their sophisticated attitudes. Besides it is sincere impressions we are striving to give, and it seems that at early adolescence the young mind and spirit is more impressionable. If early confirmation is followed by good solid Bible class instruction during the youth's senior years the goals for spiritual discernment will be accomplished.

II. The Material Employed

These we need hardly enumerate to a Lutheran constituency. Catechism, Bible History, The Church's History, Hymns, The Liturgy, The Church Year, Stewardship, Meaning of Church Membership. Our publishing houses offer ample helps for the teacher in all of the specific materials. It would be well if all our churches presented Bibles to the confirmees at the beginning of the senior confirmation year. Then the pastor can help his young people get better acquainted with the Scriptures, how to use the Word, and where to find the authority for our doctrines.

Memory work in the catechism is a problem. This is due largely

to the attitude taken by the public schools in the last quarter of a century, where memory work has been very much eliminated. My personal opinion is that the so-called *Small Catechism* should be memorized, and the explanations given by the teacher in language of today. An exhaustive outline and explanations of the five parts of the catechism is found in the Swedish volume by J. P. Dahlstedt, *Katekesförklaring*. It would be well if this book could be translated.

The Larger Fellowship

No pupil should ever be confirmed without a knowledge and full explanation of the what, why, and wherefore of our church's liturgy, the meaning of the Church Year, as well as the full meaning of stewardship, including time, talents and money.

In confirmation there has to be indoctrination both as to the teachings of the church, Christian faith and Christian life. Thus the teachings must be both subjective and objective. The teaching must be such that the youth will understand that he is a part of a Kingdom, the larger citizenship of the communion of saints.

The above implies that the confirmation instructor is to crystalize

all previous instruction received at home and in the church school so as to "confirm" the meaning of the pupils' personal relationship to God in Christ, to the Church, and to the family and community.

III. The Mode of Instruction Methods

No two teachers have the same talent or personality. Therefore, hard and fast rules are not advisable. However, let me give a few suggestions.

1. Memory by rote is good if it is followed by interpretation on the pupils' level, and if the pupils are given opportunity for self-expression.

2. Written questions with the pupils finding the answers in the text books, Bible History, Church History, Liturgy and Church Year.

False and True

3. False and true questions, or questionnaires with alternate answers indicated and the pupil to find the right answer.

4. Research of materials pertaining to the subjects taught in the confirmation school. This includes clipping from periodicals articles related to the topics discussed in the school, and notations from books read at home or in the public schools. The pupils do find

it interesting to make scrapbooks even at their confirmation-age level.

5. Verbal explanations of the chief doctrines of our church. These must be in fresh understandable language. Too many of the so-called pillars of our churches do not know the full meaning of "God," "Atonement," "Baptism and The New Birth." "The Work of the Holy Spirit," "The Four Views of the Lord's Supper," "The Church," "Why We Observe Two Sacraments and Not Seven." All this ignorance is largely due to lack of indoctrination on the pupils' mental and spiritual levels in confirmation. To be able to recite the catechism from cover to cover and not know the spiritual implications of the material is almost worse than no instruction at all.

IV. *The Class Period*

Here is a suggested two-hour schedule:

10:00-10:25

Hymn, Scripture, Prayer, Sentence Prayers, Lord's Prayer, Offering, Roll Call. In the Roll Call, check the attendance at church school and worship the previous Sunday.

10:25-10:40

Catechism Study

10:40-11:00

Catechism Recitation and Explanation

11:00-11:05

Rest Period

11:05-11:15

Church History, "*Little Journeys*"

11:40-12:00

Church History, Liturgy, Church Year, Hymns, Closing Prayer.

V. *Personal Interviews and Reviews*

The so-called public examination can be made a farce. It can also be made profitable to the candidates and the congregation. I practice taking time for four such reviews during the year, one at the end of each major division of the subject matter, Commandments, Articles of Faith, Prayer, The Sacraments. At times it is well to give the pupils questions to be answered in their own language. This helps them gain confidence in their own understanding of the subjects.

At the end of the school year the pastor will hold a private conference with each confirmer. Much

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BOOKS



God's Master Builders, by O. Frederick Nolde and Paul J. Hoh. Muhlenberg Press. 95 pp. Paper. 60 cents.

It is difficult to compress all that this little volume offers the teacher or group leader. It is designed for use with Sunday school teacher training programs, but I had the impression that its use among others who are responsible for organizations of the church would be most helpful. Every congregational leader ought to read the first chapter. It dignifies the responsibility of leadership, as nothing else I have read.

To you teachers, this book offers much practical help. Whether your Sunday school staff uses it as a study book, or whether you read it for personal help, matters little. As your own refresher course you will find it a help in the following areas: developing good working habits; handling a session well; planning lessons; Bible study for your own enrichment; your relationship to other teachers and to your pupils; discipline; problems of attention, memory, and the use of lesson material in daily life.

It would seem to me that each teacher who reads this text will see again the challenge and the goal of Christian teaching. What is more, each teacher will get a lot of practical help in attaining that goal. Sunday schools could well invest in a copy of this manual for each teacher on their staff.

W. C. E.

My Congregation at Work, by Albert P. Stauderman. Muhlenberg. 96 pp. Paper. 60 cents.

Every teacher is a vital part of the program of a Christian congregation. Every teacher needs to find his place in that program. Every teacher is concerned with the improvement of that program. The life of a parish is like a water table. The excellence of one part of a parish program is either raised or lowered by the state of the other organizations in and out of the local congregation.

The church has a fourfold program of worship, education, fellowship, and service. To give this program life, we set our aims. Such aims may be general or specific in connection with our congregation and the individuals in it.

Such aims may reach out to the community around us, or even farther to the church at large. This book surveys the parish program and the aims that will make such a program work. It is a fine

prescription for the nearsightedness that afflicts all of us. We get close to our own work, and fail to see its relation, and importance, to other parts of the church's program.
W. C. E.

Suggestions for the Workers' Conference

Theme: "Serve With Us."

1. The final report and evaluation of Parish Education Month.
 - a. How can it be more effective next year?
 - b. How continue the call to the congregation and community of the 1950 theme: *Forward in Parish Education! Come! Learn! Serve With Us!*
2. A discussion of methods and the adoption of plans to emphasize stewardship within the Sunday school.
 - a. How make stewardship of money more meaningful?
 - b. What special projects can be initiated for Thanksgiving and Christmas? Examples: Lutheran World Action, CROP, local and synodical needs.
 - c. What opportunities can be given Sunday school children to serve the church?
3. The stewardship of the 1950 Christmas program.
 - a. Announcement of the selection of directors and supporting committees.
 - b. Report from directors on the selection of Christmas program and plans for rehearsals, etc.
4. Discussion of the 1950 Daily Bible Reading Program of the American Bible Society. What can the Sunday school do to promote this program?

The Gospel of St. Mark in Zoque

By American Bible Society

Now for the first time the Zoque Indians, who live around the town of Copainala in Chiapas, southern Mexico, can read the story of Jesus, as told by Mark, in their own language. The Gospels, bound in bright colored paper and printed with the Spanish text in a parallel column, were published by the American Bible Society.

The translation has been prepared by William Wonderly, Ph.D., working with his wife and Mr. and Mrs. Roy Harrison, all of the Wycliffe Bible Translators, with several native informants. Dr. Wonderly has been studying the language for eight years. It is not always easy to find a qualified native informant who is also a devout Christian, but Dr. Wonderly persisted on that principle. A Christian community is growing up through the work of native evangelists working under the direction of the Rev. J. R. Kempers of the Dutch Reformed Church for the Board of Foreign Missions of the Presbyterian Church in the U. S. A. There is also a very active work by nationals of the Seventh Day Adventists.

About eight years ago a Spanish-speaking native bought a Spanish Bible, read it and was converted. His enthusiasm spread until there grew up three communities numbering about 200 or 300 members, who regularly hold services in three prayer houses and eagerly seek for further guidance. Dr. Wonderly visited one of these groups and was more than ever convinced of the need for bringing the Gospel to them in their own tongue. He writes:

"It has been my privilege to visit three native congregations which have sprung up simply through the reading and hearing of God's Word. For the first time in my life, I was able to stand before a group of believers in their own bamboo-and-thatch house of prayer, and read and explain the Word to them in Zoque. Some 200 or more believers gathered together on the occasion of our visit, and our cups were filled to overflowing at their hospitality and at the hunger they showed for the Word."

There are approximately 10,000 Indians who speak this dialect with perhaps an additional 10,000 who speak a somewhat different form of the language. Literacy campaigns are underway and the arrival of the brightly-bound Gospels will undoubtedly stimulate them.

The American Bible Society is organized to encourage the wider circulation of the Holy Scriptures without purpose of profit, to every man on earth in whatever language he may require. It sponsors the Worldwide Bible Reading Program, this year called "The Bible—A Light and Guide." Your pastor can supply you with the "Thanksgiving to Christmas" list. EDITOR.

Activities

in the Field of Christian Education

By I. O. NOTHSTEIN

Groundbreaking, Sunday School Style. The *Lutheran Herald* reports that three hundred and fifty Sunday school pupils, between the ages of three and sixteen, outfitted with as many toy shovels, shared in the groundbreaking ceremony for the new \$275,000 educational unit of St. Mark's Lutheran Church in Toledo, Ohio. The report is that a lot of dirt was turned in the ceremony. The children were given the shovels as souvenirs, as a gift of the Sunday school. The pastor of the church is Dr. A. L. Burman. * * *

Student Volunteers. That it pays to maintain student pastors and to build Lutheran student houses at state universities is again illustrated by a story that comes from the staff of the Lutheran Student House at the University of Wisconsin, Madison. "Many students are anxious to be of service to Christ at the University as much as in their home church. The Student House offers such opportunities for service. A number of students have pledged them-

selves as 'Minutemen' for Sunday schools of the Madison area. If a pastor learns Saturday night or early Sunday morning that one of his Sunday school teachers cannot attend, he can count on this group to provide a last minute substitute. Last year when a church in Rockford, Ill., wanted to enlarge its Sunday school department, the pastor appealed to the Wisconsin Student House for help. That Friday night a carload of students arrived, dressed in blue jeans and coveralls. All day Saturday they worked at sawing, painting, cleaning, and sweeping to get the new rooms in readiness. On Sunday morning they conducted the service for the pastor. "That's real fun!" they declared when the trip was over."

* * *

Handbook for Teachers. "A *Handbook for the Use of Church School Workers* has been prepared for use in the First English Lutheran Church (U. L. C.), Toledo, Ohio. The idea originated in the workers' conference, and the

material for the handbook was compiled by Mrs. Esther Emerick, parish worker. The handbook contains sections on attendance, equipment available for use in the church schools, books in the church school library, 31 on leadership education, seasons and church year observances, pictures available for all departments, etc." *Parish School.*

* * *

Jennie Culbertson Powers, of Philadelphia, Pa., attained national publicity and had her photograph wirephotoed and reproduced in newspapers all over the country last summer, for the very good reason that on her 78th birthday she received a medal from the Westside Presbyterian Church, Philadelphia, for having attended her Sunday school every Sunday for the past 75 years.

* * *

High Record for Bible School. One of the largest vacation Bible schools, perhaps the largest in the country, reported for the past summer, is an interdenominational school conducted at a small rural church near Lancaster, Pa. It had an enrollment of more than 600

children, many of whom were collected with the use of busses. The overflow crowd of youngsters filled the pews, aisles and window sills of the Evangelical Congregational Church near Lancaster. The pastor of the church, the Rev. Gordon J. Leininger, conducted the school, assisted by a staff of forty-eight teachers.

* * *

More Room! Under this heading *The Lutheran Witness* does some plain speaking in a recent editorial. "Even the most superficial survey of church plants will indicate that Sunday schools by and large are poorly housed. Congregations with beautiful church buildings often allot only a corner of their plant to this important agency. While congregations presuppose that a parochial school needs at least the minimum essentials, the Sunday school, already handicapped by practically every educational need, is usually given the basement or some hall where twenty or twenty-five classes compete with one another for a hearing.

"Small wonder that Synod recently urged congregations to re-examine their facilities with a view to planning more adequate room."

Practical Fruits of Christianity Course. Since 1948, at Pacific Lutheran College, Parkland, Washington, four confirmation classes have been conducted for college students by the Christianity professor. Seventeen were confirmed at the close of the spring session this year, and twelve at the close of the fall term in 1949. Before the last confirmation service, seven of the confirmands and two children, whose parents were members of the confirmation class, received the sacrament of baptism. The confirmations and baptisms took place before a large audience of teachers and students in the Trinity Lutheran Church of Parkland.

Confirmation

From page 25

care should be employed in this practice for we are not dealing with mature minds. They are still innocent of much of what goes on in the world. Be a child with the children, and talk to them about their own childish spiritual experiences. Help them, in those few moments, to look as far as possible into the future. Help them gain a vision of their own personal lives. If this interview is

carefully conducted it can leave a very wholesome and lasting impression. If lack of judgment is shown much harm can be the result. Pray for wisdom in this matter.

Hints on Studying the Bible

From page 13

But what is the author's point of view? What does the Law of Proportion reveal to us? This is what Genesis 1.1 to 2.3 means to me.

What important thought is constantly repeated in these verses? If you have not already seen it, what word is constantly repeated? It is the name of God. "In the beginning God"; "and God said"; "and God saw"; "and God divided"; "and God called"; "and God made"; "and God created"; "and God blessed." As I study this part of the Bible according to the Law of Proportion, the message is "God in action." This is a message which was meaningful two thousand years before the birth of Christ. It is a message which is meaningful today. Perhaps in years to come scientists and geologists will be able to discover even greater truths which will

further substantiate this message. As you read Genesis 1. 1 to 2. 3 again, underscore the word "God" in every verse where it appears. How many times is the name of God repeated in this section of Genesis? The first chapter of Genesis is truly a confession of faith. Luther's meaning of the First Article is a worthy response to it.

You may now want to read the first three chapters of Genesis. What important questions do they answer? I believe that they answer questions of destiny. Whence have we come? Why are we here? Whither are we going? These chapters tell us about man's origin, about man's sin and what God did as a result of man's fall into sin. We may say that the rest of the Bible reveals to us what God has been doing about this situation.

In order to help you discover more about the point of view in the book of Genesis, I next suggest that you take a piece of paper and place across the top these references. Try to space them within the approximate range of fifty chapters. Genesis 2. 4; 5. 1; 10. 1; 25. 12; 25. 19; 36. 1; and 37. 2. What pattern is followed?

Genesis 25. 12: "Now these are the generations of Ishmael."

Genesis 25. 19: "And these are the generations of Isaac."

Seven verses dispose of Ishmael, but the book begins to tell about Jacob and Esau, and continues for many chapters the story of Jacob. What is the pattern in 36. 1 and 37. 2? As you scan Genesis, using the Law of Proportion, what major point seems to receive great emphasis?

Now that you have examined these sections do you notice any omissions? Yes, there is an important omission according to the pattern of the author. The central character has not been mentioned. It is Abram. Chapters 12 to 25 contain his story. In Chapter 12. 1-3, you see the important revelation to Abraham.

It will be worth your time to study carefully these chapters. At least scan them to get the book's point of view.

Now I would like to make one assignment. *S t u d y* carefully Chapter 15 of Genesis. Ask the questions. Who? what? when? where? why? and how? I will give you just one hint. You can not find all of the answers to those questions in Chapter 15.